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*Our Obligations to promote the
Publick Interest.*

A
S E R M O N

Preached in the

Cathedral-Church

O F

St. *D A V I D*'s,

JULY the 26th. 1724.

By the Right Reverend Father in GOD,

R I C H A R D, *Ima*

LORD BISHOP of St. *D A V I D*'s.

Published at the Request of the Reverend the
CHAPTER of St. *D A V I D*'s.

L O N D O N :

Printed for JOHN WYAT, at the Rose
in St. Paul's Church-yard. 1724.

Our Obligations to promote the
Publick Interest.

MEMORIAL



to the
Church

OF
ST. DAVID'S.

1754.

By the Right Reverend Father in GOD,

RICHARD

Lord Bishop of St. David's.

Published at the Request of the Reverend the
CHURCH OF ST. DAVID'S.

LONDON:

Printed for John W. at the Sign
of the Three Kings in St. Pauls Church-yard. 1754.



PSALM CXXII. 6, 7, 8, 9.

*Pray for the Peace of Jeru-
salem ; they shall prosper
that love thee !*

*Peace be within thy Walls,
and Prosperity within thy
Palaces !*

*For my Brethren and Com-
panions Sakes, I will now
say, Peace be within thee !
Because of the House of the
LORD our GOD, I will
seek thy Good.*



THESE Words are Part of
a Psalm of David, which
(according to the Tradition
of the Jewish Writers *)
was composed for the Use
and Benefit of the Israelites that went

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up

* Vid. Selden. de Synedrijs. Lib. III. cap. 13.

up to the Three great Annual Festivals at *Jerusalem*. Some of the former Passages of it are said to have been repeated by them at their setting out for that Place: Others, on their arrival at it: And again, others of them, by their Brethren upon the Reception of them there. But however this be, it is certain, that several Passages in this *Psalms* have an Aspect upon the Church and State of the *Jews*, and equally regard the Safety and Prosperity of them both. We are told in one Verse, That

- Verse 4. *the Tribes of the LORD go up to Jerusalem, unto the Testimony of Israel; that is, to the Ark of the Testimony, the Footstool of the Throne of GOD; to give Thanks unto the Name of the LORD: that is, at the Three solemn Feasts. And in the next Verse another Reason is assigned which affects*
- Verse 5. *the State, namely, For there are set Thrones of Judgment; the Thrones of the House of David. That is, Jerusalem is likewise frequented as the great Seat of Justice, the Foundation of all Government, and as the Residence of King David and his Family. After which immediately follows our present Text, which comprehends the Blessings both of Church and State, and consists of Prayers for the Security and Happiness*

piness of them both, and of vigorous
 Resolutions to advance their united In-
 terest. Pray, says the *Psalmist*, for the *Peace of Jerusalem*; *they shall*, or, (as
 it may be understood) may they *prosper*
that love thee! that is, that pray for
 thy Peace, and act themselves agreeably
 to their Prayers in promoting thy Wel-
 fare. He goes on, *Peace be within* *thy Walls* or Fortresses; that is, Free-
 dom from War; and *Prosperity*, or
 (according to the other Translation)
Plenteousness within thy Palaces, as
 the natural Effect of publick Peace
 and a flourishing Commerce. He adds,
For my Brethren and Companions Sakes,
I will now say, Peace be within thee!
 that is, not only for the Sake of my
 Companions to the forementioned Festi-
 vals, and that they may not be interrup-
 ted in their Anniversary Rejoycings and
 Divine Service, I will pray, that God
 will avert the Calamities of War; but
 likewise out of a real Love for my
 native Country I will solemnly pray
 for its Peace and Tranquillity, as the
 most Comprehensive Blessing. And
 Lastly, The *Psalmist* more expressly
 resolves to promote by his own En-
 deavours the Advantage and Interest
 of the Church of God among the
Jews; Because, says he, of the House
 of

of the LORD our GOD, I will seek thy Good.

HAVING thus explained the Words of the *Text* by the neighbouring Passages and the Historical Occasion of them, I shall endeavour to evince from them the following Propositions.

I. THAT all Subjects, and more especially those of the *Clergy*, are obliged in Duty to promote the true Publick Interest.

II. THAT all just Measures of the Publick Interest among us are to be taken from the Safety and Prosperity of our Religion and Laws. And

III. THAT the true Interests of our Religion and Laws are so inseparably united in our *Present Circumstances*, that no Person can be a real Friend to the CHURCH that is not so to the STATE. *For my Brethren and Companions Sakes, I will now say, Peace be within thee! Because of the House of the LORD our GOD, I will seek thy Good.*

AGREABLY

AGREABLY to the Method proposed, I am to shew,

I. THAT all Subjects, and more especially those of the *Clergy*, are obliged in Duty to promote the true Publick Interest.

THAT there is such a Thing as a true Publick Interest, or a Common Good, is as certain as that some Men are Superiors or Governors, and others are Inferiors or Subjects, who are otherwise on a natural Level with one another. For the Common Good is the great End and Design that is pursued by all Men that enter into Society, and put themselves under Government. It is most evident, that the true Reason of doing so, is, That they as private Persons may be protected in the quiet Enjoyment of their Lives, and those of their respective Families; and likewise of what they acquire themselves, or their Ancestors have acquired for them, by lawful Industry, that is, their Estates and Properties; and that they may not be disturbed in the Possession of these valuable Tenures by the Violence and Rapaciousness of single wicked Men, or a more powerful Combination of them.
And

And it is equally clear, that this End can only be attained by the joynt Powers of a formed Community, put into the Hands of one or more Persons, in order to secure all those that constitute the Body Politick from those Injuries and that Force and Violence, against which in their single Capacity they were not a sufficient Match. And hence they are easily supposed to resign their private Quarrels and their own Vindication of themselves, in all ordinary Cases, to a regular Decision and the Defence of themselves by the Laws of the Society and Publick Justice. These are the chief Views of GOVERNMENT and all possible Constitutions of it, however varying from one another; whether they be considered as of the more *Absolute* Kind, and as the Publick is entrusted to the mere Will of one fallible Man; or as the Administration of Justice is limited by the *Laws* of the whole Community, and mutual Checks of Power are interspersed thro' the several Parts of the Constitution.

It is demonstrable then, that if the Common Good is the End of all Government, *All* Persons that engage in Society, and put themselves under Government, are obliged to contribute
towards

towards that End, and to endeavour to advance the Happiness of the whole Society, in which their own Private Good is involved, agreeably to their respective Stations, Capacities, and Opportunities of Acting. So that a publick Spirit, and a generous Love of our Country, is no such Chimerical thing as has been pretended by some Persons, but is really founded in the Nature of all Government, and the true Interests of it, considered antecedently to Divine Revelation.

AND indeed the Case is by no means Altered by any subsequent Divine Revelation. It is certain, the Revelation of the GOSPEL has made no Innovation in Matters of a *Civil* Nature; but has left Mankind to the several Constitutions of Government which they have thought fit to form for themselves, either before or since they embraced Christianity, without either adding to or diminishing the Power of the Governor, or the reserved Rights of the Governed. For the Christian Precepts only aim at the Publick Good, by obliging both the Governors and the Governed to act in their several Spheres out of *Conscience*, or a Sense of their Duty to that GOD

to whom both of them are equally accountable. So that if the Nature of any particular Government was legal and limited before those that live under it became Christians, it is the highest Imputation upon our Holy Faith to assert, that it ceased to be so, and became *Absolute* by the Belief of Christianity. Obedience therefore, according to the GOSPEL, is to be paid by all Subjects to their Superiors; but in a Way and Manner agreeable to the particular Constitution they live under. In other Words, the Laws of their Country, in all just and legal Governments, are the true Measures of their Obedience; and to these in particular Cases they ought to recur.

ALL this appears very evident to
 Rom. xiii. unprejudiced Readers of St. Paul and
 2, 3, &c. St. Peter, who are very easily reconciled by considering that the Former
 1 Pet. ii. inculcates Obedience to Government in
 13, 14. general, and to *all higher Powers*, that
 * Vid. in is, according to St. Chrysostom, * to all
 Loc. Forms of Government, as equally of
 Divine Original, and founded by GOD
 in the Wants and Necessities of human
 Nature; and that the latter enjoyns
 Submission to every Ordinance of Man,
 that is, to every particular Government,
 and

(II)

and every Part of it, whether it be Supreme or Subordinate. For they both agree in prescribing Obedience to Christians under all Constitutions of Government, *for the LORD's Sake, and for Conscience Sake*; and likewise in assigning the great End of Government, the Publick Good, as pursued in *the Punishment of evil Doers, and the Praise, or Encouragement and Protection of them that do well.*

BUT besides that Christian Subjects are obliged to promote the Publick Good, by paying Obedience to all those Higher Powers that are supposed to Answer to the forementioned Ends of Government, and that too under peculiar Penalties over and above those of a Temporary Nature they were otherwise obnoxious to; they are, I say, obliged to advance the Publick Good by virtuous and holy Lives, and the Practice of all that *Righteousness which exalteth a Nation.* They are likewise taught in their great Rule of Life, *Not to look every Man on his own Things, but every Man also on the Things of Others.* That is, not to confine their Views to their own Private Interest, but to exert a Publick Spirit, and to pursue the Common Good in all their

B 2 Actions.

Phil. ii.
4.

Actions. Than which Text of Scripture there cannot be found a more exprefs Injunction to promote the Publick Interest in any Authors of Profane Antiquity ; how invidiously ſoever, and by Way of Preference, the *Greeks* and *Romans* may have been Celebrated by ſome on this Occaſion.

If it be ſaid, That tho' it be granted that other Subjects are obliged to promote the true Publick Intereſt, yet that *Clergymen*, as ſuch, may well be excuſed from meddling with Secular Affairs, as being foreign to their Profeſſion ; to this it may be replied, That *Clergymen* are ſo far from being diſpenſed with from promoting the Publick Good as they are *Subjects*, that there are ſtronger Obligations upon them to promote it, than are incumbent on the Generality of other Subjects. For not only the fore-mentioned Reaſons for doing ſo are common to them with other Subjects, but their Liberal Education, equal at leaſt to that of the better and more Ingenuous Sort of Subjects, and the powerful Influence they have, or may have, on the Hearts and Conſciences of the People committed to their Care ; theſe Advantages, I ſay, afford them peculiar Opportunities of promoting the true Publick Intereſt.

Their

Their very Profession of Teaching Religion, and infusing all the Precepts of a good Life, qualifies them for making others to become good Subjects, as well as to be such Themselves. And the Learning and studious Temper they are justly presumed to have acquired, must be allowed to qualify them for a more accurate Search into the Reasons and Ends of Government, and the Foundation of the Laws of Nature and Nations, than most other Persons. To which if they are so happy as to add some unprejudiced Enquiries into the Nature of our own Constitution in particular, they may be enabled to correct many popular Errors, and make the deepest Impressions of Reverence and Obedience to our Superiours on the Minds of the People. And indeed with all these Advantages, the *Clergy* will ever be considered as the best Friends, or worst Enemies of any Government. To these might be added that Share of Civil Power and Legislature, which by the Favour of our Constitution belongs to the highest Order of the Clergy of the *Established Church*; as under the Law of *Moses* the High-Priest and his Brethren had a considerable Influence on the Civil Affairs of the *Jews* that were transacted in the *Sanhedrim*. But I rather choose to conclude this

Head

Head with observing, That the *Psalmist* in the Words of our *Text* seems principally to Address himself to the Priests and Ministers of GOD, when he says, *Pray for the Peace of Jerusalem*, and resolves *for the Sake of the House of GOD to seek its Good*: Intimating thereby, that he directed his Discourse chiefly to them whose peculiar Business it was to offer up the Prayers of the People, and very probably to use that solemn Ancient Petition; *Give Peace in our Days, O LORD.*

BUT since it may be said, That tho' it be generally agreed that all Subjects of whatsoever Rank or Order ought to promote the Publick Interest, yet very different Opinions may be entertained about that Interest, and the particular Ingredients in the Composition of it; I proceed to shew,

II. THAT all just Measures of the Publick Interest among us are to be taken from the Safety and Prosperity of our *Religion* and *Laws*.

THIS was plainly the Sense of the *Psalmist*, when he joyned together the Consideration of *the Testimony of Israel*, and *the Thrones of Judgment*; and of
our

our Civil Brethren or Countrymen, and the House of the LORD our GOD. And that the Result of the Good of both these is the true Publick Interest, appears from this single obvious Reason; namely, That that must be the Good of the Whole, which is the Good of all the Parts of it, or of every particular Member of the Body. But as every Man consists of a Soul and Body, so must his Good and Welfare consist of the complicated Goods of Soul and Body. Now Religion and Laws contribute chiefly to the Welfare of each single Person in both these Respects, and therefore to the Welfare of great Numbers of Men joyned in Society or the Body Politick. For our Religion and Laws are of so comprehensive a Nature as to take in all our Rights whatsoever, all that is dear and valuable to us either with regard to this Life or the next; namely, our Lives, and Estates, and Liberties here, and our most reasonable Hopes of an happy Immortality hereafter. So that the Safety and Prosperity of our Religion and Laws, considered together, must be allowed in general to be the just Standards of the Common Good, or that of the whole Society.

BUT

BUT to be more particular, The Safety and Prosperity of our *Established Religion* and *Laws* will more evidently appear to be the true Publick Interest, when we take a distinct and separate View of them.

OUR *Religion* is nothing less than true CHRISTIANITY revived, and reduced to the Primitive Standard, the Word of GOD itself, and the Earliest Practice of the Church of CHRIST, as the best Commentary on the *Gospel Revelation*. Our *Reformed Religion* was settled, after just Enquiries and proper Deliberation, as the Rule of those of our Communion. And that this Rule is entirely agreeable to the Will of CHRIST, and contains all things that are necessary to eternal Salvation, has been frequently evinced even to Demonstration. Our *Faith* is truly founded upon Scripture, as explained by the Primitive Church and the Four first General Councils. Our *Worship* is agreeable to the Word of GOD, with regard to the Matter of it; and as to the Manner, it was formed upon the Model of the Offices of Devotion of the Ancient Church, as theirs were upon that of the *Jews*;
it

it was in great measure extracted from the Remains of the Primitive *Liturgies*, upon a Rejection of the Errors and Interpolations of later Ages. And without Envy be it spoken, Our Established *Liturgy* is the Best and most Edifying Collection of Publick Offices, that as far as we can learn from Ecclesiastical Antiquity, has been used by any Christian Church.

As for our *Ecclesiastical Government*, it is most evident to all that have made Unprejudiced Researches into Antiquity, that it is the very same, as to all the *Essentials* of it, with that which was established in all Christian Churches from the Apostolical Age down to the REFORMATION; the very same, I say, that was settled by the Apostles themselves in several Churches, and universally practiced in every Part of the Church upon their Decease, as has been abundantly evinced by Learned Men. And all this agreeably to the general Rules of Church-Government laid down in Holy Scripture, and upon the Model of the ancient *Jewish Church*.

As we are *Reformed* Christians, we justly stand distinguished from those
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that retain the gross Errors and Corruptions we are so happily purged from, which we commonly call *Popery*. And I wish I could add, that we had as effectually Reformed our Morals as we have our Doctrines and Worship; tho' indeed that Defect is owing to our selves in particular, and not to the Constitution of our Church, which inculcates the Necessity of the best and purest Morals, such as are worthy of the Gospel of CHRIST, upon all its Members. So that with regard to our *Religion*, it is most evident that the Safety and Prosperity of it must conduce in the highest degree to the Publick Welfare and Happiness.

WITH regard to our *Laws*, (and GOD be thanked, that according to our Constitution we are governed by Laws, and not by mere Will and Pleasure) it is most obvious, that they are made by our own Concurrence for the Common Good, and therefore ought to be preserved inviolable. For they are in general the Foundation of our Civil Rights and Liberties; the ground of the secure Possession of our Lives, and consequently of all the Blessings of this World that we can enjoy.
And

And our Civil Constitution, in particular, is the most excellent Form we know of in the World, as it best answers the great End of all Government, the Publick Good, by a just Distribution of the several Branches of Power, in order to guard equally against the fatal Extreams of Tyranny and Licentiousness, the two greatest Evils of any Community. And perhaps the most refined Wit of Man cannot, even in Speculation, frame a Scheme of Government that shall have more of the distinguishing Excellencies of any Other Forms of Government, and fewer of their Clogs and Defects, a proper Allowance being always made for the Imperfection that unavoidably adheres to all the Affairs of this World, than the mixt and limited Constitution of Government established among us. A Form of Government, that ought to be more especially valued by us, as we have had the same Essentials of it from the earliest Times of our Ancestors, and have therefore learned by a long Course of Experience how suitable it is to our *Genius* and the Common Good; whilst other Nations round about us have entirely lost their ancient Liberties, and

indeed their Original *Gothick* Constitution on which they depended.

- As therefore we cannot but be convinced upon due Enquiry, that our Laws and Constitution of Government are invaluable Blessings, it becomes the Duty of us all, as we are equally Subjects, whether of the Clergy or the Laity, to promote the Publick Good by a just Reverence of and Submission to them, and by not pretending to be wiser than what has been established by the united Wisdom of the Nation in so many successive Ages as well as our Own. Let us upon all Occasions consider, that whilst our Adversaries the *Papists* sacrifice the just Rights of the *State* to the *Church*, and Others swallow up the *Church* in the *State*, the Clergy of our National Church have happily preserved the Rights of the Church, and at the same time acknowledged the Royal Supremacy as their distinguishing Character from the Clergy of the Church of *Rome*, who are really but half Subjects to any Civil Government. And consequently, since our Religion and Laws give an equal Protection to us from all Tyranny, both Civil and Spiritual, we cannot but be convinced, that the Common Good is only attainable

able by the Safety and Prosperity of our *Religion and Laws*. But this leads me to shew,

III. and lastly, That the true Interests of our *Religion and Laws* are so inseparably united in our *Present Circumstances*, that no Person can be a real Friend to the *Church* that is not so to the *State*.

THO' it has been evinced in general, that the true Publick Interest consists in the Safety and Prosperity of our *Religion and Laws*, yet since particular Cases are usually determined by the Circumstances that attend them, it cannot be improper to observe that the present Conjunctures of the World, and the Providential Situation of our most important Affairs, have made a stricter Connexion than ever between the Preservation of our Religion and that of our Laws. For our Religion and Laws have not only born a direct Opposition to *Po-pery* ever since the Reformation, but both of them do so now to our said inveterate Enemy in a more Eminent degree than in former Times. With regard to *Religion*, as we are for ever precluded by the Laws of the Gospel from being reconciled to the degenerate

rate Church of *Rome*, whilst those of that Communion render all Reformation of Errors and Corruptions an impracticable thing by their arrogant Pretence to Infallibility; so do our established *Laws* for ever prevent the return of *Popery* by excluding those of the *Romish* Communion from the Crown of these Realms. And certainly with the highest Reason, since a Popish Head of a Protestant Church is a Contradiction never to be reconciled. Our Religion and Laws are now made consistent, uniform, and of a piece with one another. Our Reformed Religion is visibly supported by those Laws that have established the Protestant Succession to the Crown; and our Laws and Civil Constitution as evidently owe their Preservation to the Reformed Religion. For after all the Refinements of Innovating Persons, nothing is more demonstrable, than that the return of Popery and Arbitrary Power is at the same time precluded, and that the one cannot be introduced and maintained without the other. If therefore our Religion and Laws must stand or fall together, and (as has been shewn) the Publick Interest consists in the Preservation of them both, it is most clear and evident that no one can be a true Lover of our established Religion

ligion that is not so of our established *Laws* and Civil Constitution.

AND that these are no precarious Assertions, but founded in the Nature of Things, will appear from a more particular Consideration of, 1. The Principles of those of the Church of *Rome* with regard to those of the Reformation. 2. Our actual Experience of the Effects of those Principles, when they are favoured with an Opportunity of putting them in execution. And 3^{dly}, The vast Importance of the Legal Settlement of the Protestant Succession in the present Royal Family to the Church of *England*.

1. As to their pernicious Principles, I shall at this time only select two of them out of a great Variety. And they are these: That there is no Salvation out of the Pale of their Church, and that no Faith is to be kept with Hereticks, that is, with those that they are pleased to style so. These are Doctrines that have been acknowledged and vindicated by the most Celebrated Writers of the *Romish* Communion, and have never yet been retracted by any Authority of that Church.

As

As they have vainly confined the Catholick Church of CHRIST to the Particular Church of *Rome*, so have they eternal Salvation to the narrow limits of that Church. With so much uncharitable Presumption have they treated all those Bodies of Christians that have discarded their peculiar Tenets, but receive the Gospel in its primitive Purity. But they have not been content to Damn in another World all those that differ from them in matters of Faith and Practice, but think themselves obliged to Persecute and exterminate those in this World that refuse to submit to the Papal Tyranny and the Antichristian Doctrines of their Church, whenever they are armed with Power sufficient to do so. For whatever solemn Obligations of Compacts, Promises, or Oaths, they are under to those of the Reformed Religion, they are, by their Decision of the Case, entirely Dissolved by the Superiour Obligation to Destroy all those whom the Church of *Rome* shall think fit to brand with the Name of *Hereticks*. This is a Consideration that ought in all Reason to rouse and awaken those that pretend to be *Protestants*, and yet have entertained

entertained of late an Opinion of Popery more favourable than that of their Forefathers, as if it were become a gentle and harmless thing, and had renounced its well-known Principles of Persecution. But tho' their Opinion of it be Changed, either thro' Ignorance, Credulity, or the influence of destructive Views Abroad, Popery has by no means changed its Nature, but still retains the same Barbarous Disposition as ever, and indeed can only be supported by the methods of Force and Violence.

BUT 2^{dly}, we are assured by actual Experience, that these Popish Principles are put in Execution, when any convenient Season occurs. Whatever Artifices may be used to elude matters of Speculation, matters of Fact are too severe things to admit of any Reply. The only Facts *Abroad* I shall now place before your View, are those of the Violation of Publick Faith in the Council of *Constance*, and the Revocation of the Edict of *Nantes*. The former was attended with an avowed Assertion, That *no Faith is to be kept with Hereticks*. And the latter I choose particularly to mention, as having been

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transacted

transacted, and attended with a most inhumane Persecution, in a neighbouring Country, the Scene of the pretended Refinements of Popery; and that too after repeated Oaths, and many solemn Engagements to the contrary. Whence it evidently follows, That Popery is the very same false and Blood-thirsty Religion as our Ancestors represented and indeed experienced it. And since *Domestick* Instances are of all others the most Affecting, I cannot think it improper to recollect that in the Popish Reign of *Q. Mary*, and likewise in that of the last Popish Prince here in *England*, they that had most obliged them both in bringing them to the Crown, were the first and greatest Sufferers when they were both in Possession of it. As if they had resolved to Demonstrate to all the World, that no Obligation can be so strong as the Authority of the Church of *Rome*, and that no manner of *Faith* is to be kept with pretended Hereticks. And as these Experiments are sufficient to satisfy all Reasonable Persons among us, that the *Papists* are still our irreconcilable Enemies, and are under the Penalty of no less than Eternal Damnation obliged to

to Ruin and Destroy us, whenever they find an Opportunity; so we trust in GOD, we shall never again be so tame and easy as to make another Experiment of the Good-nature of those *whose Mercies*, and especially when armed with Power, *are Cruel*.

3dly, THAT the present Legal Settlement of the Protestant Succession is of the greatest Importance to the Church of *England*, is so direct an Inference from what has been already said, and is indeed so very Obvious a Truth, that the repeated Attempts of our Enemies to Overthrow and Defeat it, supersede and render superfluous any elaborate Proof of it. For what is it, under GOD, that has stemmed the Tyde of Popery, and put a Stop to an Inundation of Idolatry and Superstition breaking in upon us, but the happy Accession of *His Present* MAJESTY to the Throne of these Realms, in Consequence of the Legal Exclusion of the whole Popish Race, and the Settlement of the Crown on the Protestant Part of the Royal Line? And what is it that can hereafter support the Established Church, but the Continuance and Prosperity of the

same Settlement in his Protestant Successors in all future Ages?

IF then, upon the Whole, it is most evident that the Safety and Prosperity of our Reformed Religion do entirely depend on the firm Establishment of the Throne of His Present MAJESTY, and of the Protestant Succession in his Royal Family; if likewise the Preservation of our Laws and Liberties has a necessary Connexion with the same Establishment, it must be acknowledged to be a Duty highly incumbent on all Persons that are true Churchmen and sincere Lovers of their Country, to exert themselves on all proper Occasions with a just Vigour and a becoming Zeal in Defence of the Protestant Succession, as the only solid Foundation of Church and State; and in particular to practice the most Unshaken Loyalty to that Excellent KING, whom the Providence of GOD, and the Laws of the Land, have placed over us for the Common Good: A Prince, whose Interest and that of the Publick are really inseparable, whose unvaried Rule of Government is the known Law of the Realm, and whose constant Cares are employed in pursuing

ing the Publick Welfare, the great End of his Elevation to the Throne of his Ancestors. In the Present Situation of Publick Affairs, whoever have an Unfeigned Zeal for the Established Church, cannot more convincingly demonstrate it to the World than by a proportionable Zeal for the Established State. And whoever have a real Value for our *Laws* and *Civil Constitution*, cannot but highly honour the Present Government, and promote with Affection the true Interests of it, as the strongest Barrier against all Arbitrary Power. For there is no possible *Medium* between the espousing the Cause of our Established Religion and that of *Rome*; or between the Cause of the Present Legal Government and that of Unlimited and Absolute Power. And therefore it is not enough for good Subjects, not to Act avowedly in favour of the Return of Popery, if such a Return be the natural Consequence of their Indifference, or Neutrality, or their acting implicitly under the Conduct of those that meditate the Subversion both of Church and State.

LET every one of us, therefore, and more especially we of the Clergy, whose particular

particular Duty it is to offer up Public Prayers for all in Authority, and whose more immediate Interest it is for the Sake of the *Church* to be Loyal to the KING; let us all, I say, unanimously joyn in the Petitions of the *Psalmist*, and make firm Resolutions to Act accordingly. Let us Pray for *the Peace of our Jerusalem*, and at the same time pursue those things that promote its Peace, and may *lengthen our Tranquillity*! Let us fervently Address Heaven in favour of those that, in an Age of great Corruption, are faithful to the true Interests of their Country; and may *they prosper that love it*! May all Alarms of *Sedition* for ever Vanish; and may those that have been misled by false Pretences be Converted to a just Sense at once of their Duty and Interest, be reconciled to right Notions of Our Constitution, and pay a ready and willing Obedience to their Lawful Superiours! May *Peace be thus within our Walls, and Prosperity within our Palaces*! For our *Brethren and Companions Sakes*, for the Sake of our Dearest Country, let us wish and Pray for *Prosperity to our Israel*; and for the Sake of the *House of the LORD our GOD*, the Reformed

Reformed Established Religion, and
indeed the whole Protestant Interest;
Let us in our several Stations, and
according to our respective Opportu-
nities, be ever ready to Act in Vin-
dication of them, and effectually *seek*
their Good.


Which may GOD grant for JESUS
CHRIST his Sake, &c.

F I N I S.



Reformed, Established Religion, and
indeed the whole Protestant Interest;
~~and~~

BOOKS Written by **RICHARD**
SMALBROKE, D. D. now Lord
Bishop of St. David's, Printed and
Sold by John Wyat, at the Rose in
St. Paul's Church-yard.

- I.  **HE** Doctrine of an Universal Judgment as-
serted; A Sermon Preached before the
University of Oxford, June 9. 1706. In
which the Principles of Mr. Dodwell's Discourse
concerning the Mortality of the Soul, are con-
sidered.
- II. Reflections on the Conduct of Mr. Whiston, in
his Revival of the Arian Heresy.
- III. The new Arian reproved: Or, A Vindication
of some Reflections on the Conduct of Mr. Whi-
ston, &c.
- IV. The pretended Authority of Clementine Consti-
tutions confuted by their Inconsistency with the
inspired Writings of the Old and New Testament,
in Answer to Mr. Whiston.
- V. Of true Christian and English Courage, an Assize
Sermon at Hereford Cathedral, Aug. 14. 1715.
- VI. God's Praise perfected out of the Mouths of In-
fants, a Sermon preached at Hereford, Jan. 4. 1714-15.
on Occasion of the new Charity-School there.
- VII. Idolatry charged on Arianism; Two Sermons
preached at Hereford Cathedral in December 1719.
- VIII. The Reverence due to the House of God; A
Sermon preached at Landaff Cathedral, July 2. 1721,
With a Preface in Vindication of the Chapter of
Landaff.
- IX. An Enquiry into the Authority of the Primitive
Complutensian Edition of the New Testament, in or-
der to decide the Dispute about 1 John v. 7. in a
Letter to Mr. Archdeacon Bently.

